



# HUMANITIES NETWORK

Newsletter of the California Council for the Humanities

Winter, 1980 Volume 4, No. 4

## Food— The Policy Connection

By Bruce Sievers  
Executive Director, CCH

The humanities and food? The suggestion of a connection between the concepts conjures immediate visions of Roman banquets or notions of "wholistic" approaches to diet.

This issue of Humanities Network is, however, devoted to a quite different notion of the relationship between the humanities and food. Specifically, the topic is food policy — the philosophical and cultural bases of the development of public policy relating to the production, distribution, and use of food — from the grower's field to the consumer's table.

Unlike whatever the humanities may have to contribute to specialized histories or manuals of humanistic lifestyles, insights from the disciplines of history, philosophy, and anthropology into the dilemmas of food policy have important and immediate relevance. For, although a discussion of food policy

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*"He that is nourished by the acorns he picked up under an oak and the apples he gathered from the trees in the wood, has certainly appropriated them to himself... I ask, then, when did that begin to be his—when he digested, when he ate, or when he boiled or when he brought them home, or when he picked them up?"*

— John Locke

## Plowshares And Swords

By Harald M. Sandstrom

Harald M. Sandstrom is Associate Professor of Political Science at the University of Hartford, Connecticut. This article is a revised version of a paper presented to a Conference on Food and Social Policy at the University of Hartford. It was published originally in the Connecticut Scholar, Occasional Paper No. 1, Food and Social Policy, edited at Middlesex Community College in Connecticut. The Connecticut Humanities Council supported the conference and the publication with separate grants. The article is reprinted with the permission of Professor Sandstrom and of Ronald A. Wells, Executive Director of the Connecticut Humanities Council.

### Food, political will, values, and ideology

Does man live by bread alone? Surely the question means more than that it takes butter and jam as well as bread to make a good sandwich. It raises the question of values — whether we can

accept the famous German word-play that says "Der Mensch ist was er isst," or "man is what he eats." We can raise philosophical questions about values even though we are becoming increasingly aware of the effects on psychological disposition and human behavior of low blood sugar and of the proper amount of acetylcholine and serotonin being available in the brain.

From that there is only a relatively small step to the most recent academic fad: sociobiology, the new theory of behavior that was featured as a *Time* magazine cover story not long ago. According to sociobiologists such as Harvard's Edward Wilson, the social behavior of human beings and animals has a genetic, biological basis.

In other words, the next time (heavens forbid) we run into a Richard Nixon, we might hear him say; "I can't help it.

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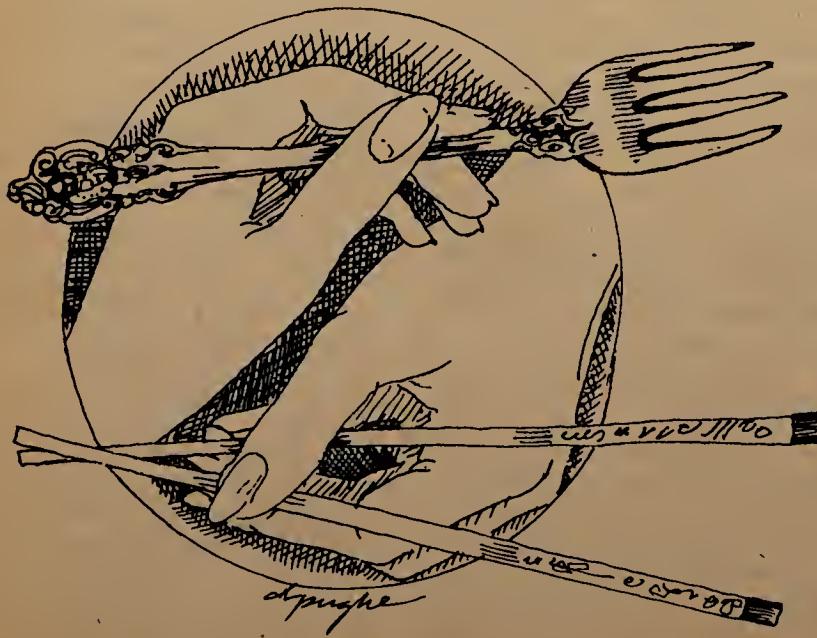
## A Food Policy For California?

By Henry Clark  
Associate Director  
Center for Humanities  
University of Southern California

We have reached an era of limits to growth, and we will not be able to come to terms with the requirements of this situation unless we make some very difficult value choices, which must be implemented with even more difficult political measures.

Americans are accustomed to thinking that it is a God-given right of every citizen (a) to seek his/her own pecuniary interest, secure in the knowledge that an invisible hand will meld all of the self-interested self-seeking of individuals into a total result which contributes to the common good, and (b) to do anything and have anything he/she can pay for and get away with. Such a program may have seemed to work pretty well for most people so long as we had so much space and so many resources that we could waste them outrageously without serious negative consequences. But it is now clear that this program will not do: third-party consequences must now be regulated by the State...and insofar as first-and-second-party consequences also create shortages or an indirect burden on others (a fiscal burden, for example), they must also be regulated.

Thus the maintenance of sound health  
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My genes made me do it!" (Students of hypoglycemia, acetylcholine, and so on, would presumably say "My diet made me do it.") But when we discuss "food and social policy," we are implicitly rejecting as inadequate the sociobiological explanations of social/political behavior. For how can we discuss policy as choice among priorities if we assume genetic determinism?

Are we not seriously kidding ourselves if we say that we have trouble communicating because we do not have the same data base? Certainly we have different data bases, but according to what values and ideologies were those pieces of data selected and interpreted? I have just read an article entitled "Agricultural Economists Study Rural Land Use in an Urbanizing Society" which contains a brief observation that I think worth citing. "In an urbanizing society, market value typically reflects the economic productivity in residential or commercial use. Market value assessment procedures tend to force open land into intensive use and hasten the destruction of a food production base and of environmentally desirable usage."

Let us concentrate on the market value. We happen to live in a society that is committed to a free-enterprise, capitalist economy. The market value of resources is very important to us: we value the market mechanism. We hesitate to suggest that government should interfere in the free market distribution of resources. And yet a number of times we have found observations that make the conclusion almost inevitable that some kind of government activity is called for.

Much as economists and other specialists who work in this field, focusing on

the availability and distribution of food as a commodity, may resent the fact that politics intrudes, it does. It is absolutely inevitable that it will. We even seek its intervention in some contexts, such as legislation preserving certain areas for agricultural production.

If and when we do, we have to ask how we want that intervention to come about — by whom, under what circumstances, and in accordance with what values? What ideology will prevail? What long-range objectives are we setting for ourselves?

As the ultimate arbiter and enforcer of a dominant value system, the government has a tremendous role in any society. There is, of course, a limit on the degree to which it can play this role, depending on what resources it has and the homogeneity of the society — that is, the different values of the society. There is an equation here to which the government has to be very sensitive.

As technology changes, the division of labor in the society changes along with it. Different production methods bring about different kinds of face-to-face relationships, and people must orient and organize themselves accordingly. The other side of the equation is the value system that endows a particular distribution of labor with its *raison d'être*. If technology and the division of labor change, the value system must also change. There must be a balance between the dominant value system and the division of labor.

For instance, we have a predominantly free-enterprise, capitalist economy. Since we value private property, people who have wealth end up being bosses, and

people who do not have wealth end up being workers. The distribution of wealth and the values we attach to the holding of wealth by private individuals determine, to a large extent, the kind of division of labor we are going to have in our society. You become an owner or a worker accordingly.

If there is a significant change in the value system; if a number of people will speak out very strongly in behalf of an ideology which says that more equal sharing of wealth is a desirable objective — and we do hear this around the world more and more — then the division of labor is going to change. The government may or may not be the agent of that change. If it is not, it is going to be thrown out by an aroused populace that does not think the government is following its wishes. Jean Jacques Rousseau would have watched the whole process and mumbled approvingly, "Social Contract." Jefferson would have agreed.

The issue here is freedom of choice vs. government interference in and management of society. While we recognize that the government tends to be the ultimate arbiter and enforcer of the dominant value system, what should the government's role be when it comes down to such a personal matter as eating habits? Perhaps we feel that climate, flora and fauna, prevailing values (the Hindu holy cow; the Muslim and Jewish ban on pork; Muslim fasting), and economic status are sufficient determinants of diet without having the government get into the act.

Yet rice eaters tend to be extremely reluctant to eat emergency wheat when their rice crops have been devastated by a natural calamity, and they almost have to be forced to eat in order to survive. Similarly, when potatoes were first introduced into Europe, people ate them raw,

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might begin with agricultural economics, one is soon enmeshed in questions of lifestyle, technology, and philosophies of freedom and public purpose. And although the complexities of food distribution and consumption may appear initially to be matters of transportation systems and market allocation mechanisms, discussions of these matters turn quickly to first principles of equity, justice, paternalism and individualism.

Moreover, beyond the particular value dilemmas associated with various parts of the system, there is yet a more fundamental dimension of food policy associated with the food chain which the humanities can illuminate. That is to view the system precisely as a chain — a series of linked relationships for which the public may or may not assume some responsibility.

This observation was in fact the starting point of a project recently completed under CCH funding, "California Food Policy Project," which took as the topic of its first session, "Should there be a California food policy?" Once one begins to view the issues as linked, then a host of other questions immediately arises: What is the public's responsibility vis-a-vis the survival of the small farm? the crop pattern? credit? the disposition of water?

farm employment? pesticides? land use? transportation systems? cooperatives? inner-city food distribution? nutritional guidelines? In a word, the entire sequence of steps from the farm to the supermarket becomes intermingled with a discussion of social ends and means.

The Food-Policy Project addressed these questions in an exemplary fashion. Indeed, the participants embodied the concept of the linkage of the food chain. Over the course of a year the project brought together with humanists for the first time a group of extraordinarily diverse participants in the California food system — small farmers, agribusiness representatives, farmworkers, corporate food processors, chain stores, independent markets, inner-city food distribution groups, cooperatives, consumer groups, and state policy-makers — to examine common assumptions and fundamental value differences about the way food is grown, harvested, distributed, sold, and consumed in the state. Most of the material in this Network was drawn from that project. It demonstrates the intellectual complexities of what initially appear as matters of simple material calculation, and reveals that abstract matters of value and social choice may be intimately connected to how we live and eat. ☺

## — Plowshares

suffered stomachache, and refused to eat any more. Government coercion was necessary to make people boil the potatoes before eating them. Karl Deutsch has a delightful and disconcerting comment on such historical tidbits: "Ignorance has often been more popular than knowledge."

In such a situation there arises a dilemma of both philosophy and social policy. Should a government that possesses greater knowledge of what constitutes welfare for the people than the people themselves in effect force them to be free? Rousseau said yes: *la logique des choses* — in effect, the logic of coercion — spells out circumstances in which the government is entitled to act in behalf of the more ignorant people. A vanguard theory of a democracy of sorts: government for the people.

Let us now take that notion and apply it to the contemporary problem of what to do about the winged bean. What in the world is the winged bean? It is an as yet little known high protein bean that, given the necessary policy decisions, might contribute significantly to easing the lack of protein in tropical areas. It is considered dietarily superior to the soybean, which is produced in substantial quantities all over the world as a major vegetable protein and meat protein substitute.

Furthermore, the winged bean is much more economical than the soybean: you can eat all of it except the stalks — the green pods, the beans (mature seeds), the leaves, flowers, shoots, and tubers (enlarged roots) — and the stalks make excellent animal feed. The winged bean even tastes better than its soy cousin, which is somewhat bitter. The potential seems enormous. Yet at the moment it

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and reasonable safety is no longer a purely private matter, not when the cost of medical treatment is so astronomical that it must be borne in large measure by the society as a whole through the state. Reckless persons may continue to smoke heavily (although not in public places?!) and others may neglect to buckle their seatbelts. But in doing so they forfeit their claims to publicly funded medical treatment. Those who cannot look forward to paying for their own foolishness will have to give up the "freedom" to be reckless in order to enjoy other freedoms and goods (Heilbroner's Law).

By the same token, a rational food policy will have to be devised (a) to prevent the production, advertisement, sale and use of demonstrably harmful products, (b) to encourage (by rewarding, through tax breaks, subsidies, etc.) the production and consumption of healthful and energy-efficient nutrients. The bill of particulars for this program can be better addressed by nutritionists, agricultural scientists, political analysts and economists; the social ethicist's task is to explain why such a (shocking!) po-

licy is right.

It is right because (in the words of St. Ambrose) "nature has poured forth all things to be held in common by all. For God commanded all things to be produced so that the earth should be a sort of common possession of all..." I cite this little-known Father of the early Church to make the point more dramatically: we will never even conceive of the right approach to the problem of a rational food policy so long as we try to work within the prevailing assumptions of American culture. Just as it seems ridiculous to quote a fourth century bishop in contemporary California, even so it will seem ridiculous (according to our normal assumptions) to assert that what people eat is no longer entirely a matter for individual decisions in reaction to what the market offers. If we are to survive as human (humane beings), we must elevate food above the market's dominant concern for profit, and we must acknowledge that health is properly a public concern with appropriate incentives and sanctions attached. ☺

# And Swords—

is grown only as a backyard crop in Papua, New Guinea, and Southeast Asia.

The National Academy of Sciences took the initiative in 1974-75 in researching the properties of the winged bean. Dr. Theodore Hymowitz, a University of Illinois agronomist and member of the NAS team, has indicated that the winged bean thrives in areas of high rainfall, which would enable it to grow well in Central and South America, the Caribbean, Africa, and Oceania, all areas of protein malnutrition.

The information is available; now where is the action? It seems to me that we might have a problem akin to the raw potatoes: a *political* decision seems called for, especially by governments in the protein-deficient areas to promote large-scale production and marketing of the winged bean.

This would have to be an independent decision by each government, with a carefully engineered long-term policy, for changing the taste and pattern of consumption of a people is truly a large undertaking. Great care must be taken to avoid both the appearance and the reality of having the policy shoved down the throat by either a metropolitan power or a major international agency such as the International Monetary Fund or the World Bank, for any semblance of external pressure immediately arouses suspicion.

To sum up this part of our discussion: the cultivation of the winged bean is a case in point of the need to muster the political will to take the lead in changing the people's values concerning food consumption. The case for such action constitutes one of the strongest arguments I have seen for the benevolent dictatorship implied in Rousseau's *logique des choses*.

I would now like to comment on rose-colored projections of future development which focus on the very existence of a significant gap between the more-developed and the less-developed nations being a *good thing*.

The problem I see with this kind of perspective is that the transfer of technology from more-advanced states, on which such analyses rely as the engine for development, is *not* looked upon by peoples of less-developed areas as a magic solution. In fact, a great number of them resent it, fervently. They look upon it as the creation of a dependence on systems or nations on whose supply of resources and on whose governance they have already had to rely far too long. They wish to change this pattern of dependency.

When a multi-national corporation based in the United States or Great Britain or Canada comes in and advertises a product, they feel it is not proper that they should be subjected to tastes that have been developed in a different culture, as when they are told that they really ought to drink Coke, because "things go better with Coke." They call this cultural imperialism. Their nationalistic fervor is aroused. Even if they have achieved political independence from colonial rule, they argue that they did not really achieve true independence

because they continue to be dominated by economics from afar.

As the major corporations from North America and elsewhere move in, their economy becomes, as they put it, increasingly *denationalized*. That is, the major corporations have such tremendous resources that they have a cushion for temporary setbacks, while the local corporations do not have such flexibility. They are therefore bought out successively, and become incorporated into this mammoth international structure. The ownership of the economy moves out of the nation.

The process is resented a great deal, and as a result of this resentment, increasing trends of nationalization are manifesting themselves. Political pressure on governments to nationalize foreign corporations might lead to a realignment of the whole pattern of the world economy. If you move into total nationalization you will probably end with a socialist government, with government ownership and control of the means of production, and then government steering of that whole production, so that we will have *total* government intervention rather than partial, as we discussed before. Here again, ideology is of first importance.

The final point that I want to make in regard to values and food supply has to do with cultural restraints on rate of population growth. In Latin America, we find an annual population growth rate of 2.7 percent (3.2 percent in Middle America, and 2.9 percent in Tropical South America). It is a fairly commonplace observation that at or near the core of the Latin concept of "machismo" is the virility implied in having a large family.

Northern Africa has one of the highest rates of population growth in that continent. Northern Africa is predominantly Muslim. Muslims practice polygamy, and polygamy has important economic and political consequences. Sociologist Stanislav Andreski points to the "birth race" that results from many wives competing for the favors of one husband. In addition to more mouths to feed, this tendency results in more rapid growth of the privileged than of the lower strata, since richer men have more wives and more progeny. This in turn results in upward social mobility for women as wives and concubines, who are net consumers in the national economy, their only productive labor tending to be child-birth.

It also results in downward social mobility for men, since the fortunes of the rich are inherited in smaller portions the more children there are in the family. People who are forced into downward social mobility tend to fight. Furthermore, if the upper classes expand more rapidly than the lower classes, then "in order to maintain their customary standard of living they must be continually raising their share of commodities produced by the latter, thus exacerbating the antagonism between classes, or they must subjugate outside populations." So polygamy tends not only to put greater pressure on available food supplies; it also has a negative impact on

economic growth and serves as a stimulus for conflict.

We have, then, "macho" restraints on birth control and Muslim stimulants of a "birth race" as examples of cultural barriers to reducing the rate of population growth, which analysts see as so essential in breaking the magic of the Malthusian exponential curve. It is true that economic and social development tends to be associated with smaller families. A variety of factors combine to bring this about, including the secularization that undermines the beliefs and practices of traditional faiths and the ability to control conception and birth that comes with awareness of the biological process through education. But we can no longer optimistically assume, as we did a couple of decades ago, that development will indeed take place. This is not only because underdevelopment rather than development is the result of contact between the Third World and the metropolitan countries, as the dependency theorists assert. It is also because nations are as capable of decay as they are of development. It is not only outmoded but fallacious to teleological, and inevitable. Only the incurable optimist will look to "development" and resulting smaller families as the solution to world food scarcity.

#### The Food-Politics Nexus

Let us look now at some examples of the interrelationships of food and politics. I am going to move from the international to the national to the local scene. My general point here is that food and social policy in an individual state must be placed in the context of national and global politics. Otherwise, we will not really be able to see the total dimensions of the problem.

The International Level. We live in an increasingly interdependent world. North America (the United States and Canada) has a food surplus. We are considered the breadbasket of the world, but we are energy short.

The nations of the Middle East, primarily, and other OPEC nations are in the reverse position: they have an energy surplus but food shortages, by and large. This looks like a set-up for fruitful trade and exchange, and it could be. It could also lead to war.

It has been observed earlier that if the oil boycott had occurred before the Vietnamese War, it probably would have resulted in direct American intervention. The Marines would have moved. But it occurred after the Vietnam War, after the post-World War II power of the United States had been shown to have become somewhat hollow: we were no longer unbeatable. We could be fought to a standstill. This gave some encouragement to the Arabs and others in OPEC to put the squeeze on us without significant fear of military reprisals.

In the study of history and of international relations, it is frequently observed that when essential resources are controlled or endangered by others, the result is often war.

In many less-developed countries, imported miracle grains and imported petroleum-based fertilizers are responsible for

higher yield. This creates an external dependency: if you are dependent on external sources for petroleum-based fertilizer, with petroleum prices going sky high, you are locked into a situation where you have a high-expense production, and an uncertain one at that. You cannot always be sure that you will get what you need, partly because of scarcity and high prices and partly because oil-rich nations have demonstrated that they are prepared to use political considerations to determine who does and does not get petroleum.

Land reform ties in very clearly here. Heavy politics and ideology are involved in the process of land reform. After all, you are trying to reallocate one of the most important resources in the country. This is an especially important problem if your economy is not industrialized, so that you have to rely heavily on agriculture and raw-materials production. Whether you are transforming the pattern of ownership from large landholder tracts to smaller family plots, or from many small plots to larger cooperatives or collective farms capable of mechanized cultivation, you are talking about dramatic confrontations — possibly revolution, certainly significant conflict. Again, ideology is very important. According to whose goals is this being done? Are they egalitarian goals? Will it result in more equal distribution of resources? A fair share for everyone? Whether we like it or not, it is the direction political pressures are moving throughout the world. Land reform and more equal access to food are right at the core of this trend.

What about nuclear tests in the atmosphere and Strontium 90 in our milk? We resent it thoroughly when the Chinese blow some big dirty thing into the atmosphere. Most of the so-called decent nations have agreed among themselves that they should not do this to one another any more. The prevailing winds carry the fall-out, it falls on our grass, the cows eat it, it gets into the milk, we drink it and take a chance on injuring our health.

Why are the Chinese conducting nuclear tests? Because they are scared of their neighbors, of course, especially the Soviet Union. The Chinese want to increase their security, and all the other major powers are ahead. We are safe — we have done our atmospheric testing already. The Chinese are starting a little bit later, and so they tell us in effect, "It is all right for you to say stop. We are not ready yet." They feel that, logically, they are *entitled* to testing. Needless to say, they also want to demonstrate to possible enemies that "you'd better not play games with us." Meanwhile we have Strontium 90 fall-out getting into our bodies, and the only thing we can do is talk to the Chinese. A few years ago we could not even do that, because our ideology and politics were getting in our way.

Do you remember the so-called "Chicken War" between the United States and the European producers of poultry a few years ago in the General Agreement on Tariffs and Trade (GATT) negotiations in Geneva? There was all sorts of talk about mutual retaliation over tariffs and quotas on poultry imports.

# Plowshares and Swords

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What about meat imports into this country? We have the possibility of lean, grass-fed Argentinian beef coming into the country, but it is being discriminated against by protective tariffs. Why? Because United States beef producers, who produce marbled, fatty, heart-attack-producing, corn-fed beef, are organized, have political clout, and so get protective tariffs.

Our oceans are over-fished, and the diminishing fish supply has led nations to extend their boundaries into the adjoining sea. What about off-shore drilling for oil and resulting ecological problems, such as the further threat to fish supply? It used to be that a three-mile off-shore territorial limit was generally accepted. Then a twelve-mile limit became accepted. But Peru wanted a 200-mile limit. There is no international law with any kind of sanction that says: Thou shalt or thou shalt not do this kind of thing. So you do whatever you can get away with. If you have a navy and a coast guard to enforce it, you do it. So Peru extended its limits, some American fishing boats got caught off Peru, and there was a significant international confrontation. Similarly, Iceland and England almost went to war, ridiculous as it might sound, over this very issue of fishing right off Iceland — again, an international political problem resulting from the need for food.

One of the most important examples of the food-politics nexus at the international level is the "Food for Peace" program of the United States, formally known as Public Law 480. Let us look at some of the many problems associated with this program.

First, there are indications that the benevolent title of the program hides a more selfish purpose: a publication of the United States Committee for UNICEF holds that Public Law 480 was passed as a political instrument to implement an economic policy of disposing of large U.S. farm surpluses without placing them directly on the world market (which would have depressed our domestic farm prices), although it was also enacted for the purpose of combatting hunger and malnutrition and to encourage economic development in the developing countries.

The report also suggests that the allocation of the food has been primarily a political decision based on foreign policy rather than the most critical needs of the recipient country. Well over two-thirds of our food assistance in 1974 went to countries with whom we had military assistance agreements or countries listed as vital U.S. security interests. Furthermore, about 16% of the money was spent for tobacco and other non-food items.

One last example — perhaps the ugliest one — of food and politics at the international level: food destruction (for example, dumping rice in the streams) and defoliation and crop poisoning through chemical and biological warfare in Vietnam. Perhaps we can turn a macabre pun by calling such practices "food and anti-social policy."

The National Level. Having dealt rather

extensively with the international level, we can look at the national and local levels. First, some observations about a neighboring nation, Jamaica.

Sugar-cane production has long been a major source of revenue for Jamaica and the West Indies. Sugar-beet production in Europe and elsewhere is now offering stiff competition: sugar is a glut on the market, and the cane market is declining. Furthermore, sugar-cane production is a labor-intensive, back-breaking, sweaty job; many hands swing machetes. Now sugar-cane harvesting can be mechanized, but Jamaica has a chronic unemployment of 20 percent. It is therefore politically impractical to mechanize cane production, in spite of the fact that the industry is inefficient and increasingly uncompetitive. The Jamaican government has gradually been buying up the large sugar estates and establishing cooperative farms on that land (thereby lessening the unemployment somewhat), emphasizing vegetable production for the domestic market. Incredible as it may sound, Jamaica, with its beautiful, fertile soil, has been a net food importer. Cash-crop production for the world market has blocked access to the soil, and relying on imported food has brought with it the development of expensive imported "cultural imperialism" tastes. The government has recently imposed severe restriction on imports. This is the "stick"; the co-ops are the "carrot." It is as yet too early to judge whether this social policy on food will be successful.

Just a few comments about United States' food politics. For several decades the United States has had a policy of agricultural price supports. The original laissez-faire disposition of our basically capitalist economy was pushed aside in favor of government intervention. Why? Partly, of course, because farmers were suffering from fluctuating prices. But surely also because there was support to be gained in the form of votes and money.

Under cover of detente, a large wheat deal was made with the Soviet Union a few years ago. Large and quick profits for major corporations, plus a closer international rapprochement, took precedence over the welfare of the American consumer, who paid dearly.

The Carter regime has been slow to come up with a definite policy on contribution to international emergency grain reserves and on its commitment to set up a domestic grain reserve. Critics in and out of Congress have been getting increasingly vocal.

We have previously indicated that North America is the leading granary of the world. That places several options in our hands. If energy scarcity comes about as a matter of policy by the energy-producing countries, the temptation will be great to retaliate with food scarcity as a matter of policy by the United States and other "bread-basket" countries, though somehow the stigma is greater if you starve someone to death than if you freeze someone to death. Amid all the ethical debates on "triage" and the "life-boat" syndrome, the United States

has consistently taken the position that birth control, not food aid, is the answer to famine.

Throughout the United States, business, industry, and housing developments are putting pressure on agricultural land. It is easy to build on: no clearing or grading is required. There is a great need for a national policy here; meanwhile, the states have to fend for themselves.

Let us not forget agribusiness. "Green grows the dollar," says a fascinating and disturbing film that charges, among other things, that chickens are marketed in the United States with unhealthy doses of arsenic remaining in them because government inspectors are intimidated: profits, mass production, and convenience vs. nutrition and health. Food coloring and cyclamates have been found to be carcinogenic — yet a long period of phase-out is provided by the Food and Drug Administration so that the companies will not get hurt too badly. The Department of Agriculture appears to be an extension of agribusiness right into the political policy-making level. Who is looking out for the welfare of the consumer? "Not I," says the little red hen.

To conclude our comments on United States' food politics, let us just mention two large items upon which controversy has fastened for long-range battle: the food stamp program, which may be called the welfare politics of hunger; and the Carter administration's attempts to break up large agriculture holdings under a 1902 law limiting farms receiving water from federal projects to 160 acres. Governor Brown of California has made the latter issue a major plank in his bid for the 1980 Presidential nomination, arguing that today 640 acres is more reasonable. We have not heard the last of either issue.

The Local Level. Connecticut is now self-sufficient in dairy products and eggs; we could be self-sufficient in potatoes if we wanted to; we are rich in apples and fruits; and we are experimenting with greenhouse-grown lettuce as an alternative to import from California. Would that we had been beyond the experiment stage when the rain-devastated California lettuce crop sent prices into orbit! There appears to be no clear State policy on whether we should strive for greater self-sufficiency in order to curtail transport costs and increase freshness and vitamin retention of the produce we consume.

It seems to me that that would be a highly desirable policy objective. Meanwhile we are narrowing the option by paving over available agricultural lands. To some extent this trend appears to be pushed by the fact that industry has been leaving the area for the South and abroad, in search of cheaper wages and perhaps cheaper raw materials. The resulting rather intense effort to hold and attract industry is understandable, but it does take its toll of land and agriculture. It has been said, with considerable eloquence, that we can build industry and residential complexes on hills, leaving the flatlands for agriculture. All we need is the political will to regulate the process — the desirable kind of government intervention referred to at the beginning of

this piece.

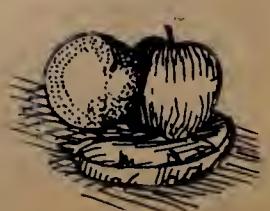
Shade-tobacco growing in Connecticut is a major industry, and it presents us with a problem on two levels. Most obviously, perhaps, we could grow edibles instead of smokables. That problem is curiously akin to the Jamaican situation discussed earlier: we do not grow our own food because we are engaged in producing cash crops for external markets. Should we take a (tobacco) leaf out of Jamaica's book and have the State buy up the tobacco land and then lease it to individuals and groups (co-ops?) prepared to grow food? Or is that socialism, and therefore impossible? Is there no escape from ideology?

The other major problem associated with shade tobacco is, of course the social and economic one of seasonal migrant labor, traditionally discriminated against in wages, working conditions, etc. It would seem to me that Connecticut, an enlightened state with one of the highest incomes per capita in the nation, could take the lead in legislating greater protection for the rights and dignity of these gypsies in our midst.

One last comment. With Connecticut both energy-poor and non-self-sufficient in food, with the exception of a few commodities, what do we have? We have an arms and defense industry. This is going to sound as if it is heavily laced with ideology, just after I finished complaining about the ubiquity of ideology! However, we can be quite matter of fact in observing that we do have large industries in Connecticut that are dependent upon defense contracts. I frankly do not understand what peculiar resource endowment makes it more likely for such industries to locate here than elsewhere — unless we consider multi-term, influential Connecticut lawmakers in Washington in the category of "natural resources." They certainly have been successful over a considerable period of time in landing fat contracts for the State.

Be that as it may, we are still beholden to the defense posture in our national policy for many jobs. Thus, for Connecticut the old equation of guns versus butter, or swords versus plowshares, to return full circle to our title, has a peculiar pertinence. Do we, as a state, have an excessive interest in international tension in order to sustain our economy and keep employment high? Do we perhaps contribute "more than our share" to the international tension that, in turn, fosters energy shortages of which we also receive more than our share?

Perhaps all this is a strained argument, and it is indeed conducive to ideological posturing. Nevertheless, it is a fitting note on which to end this exploration, since it illustrates the inter-connectedness of all things and thereby underlines the danger of considering "Connecticut as a Case Study" without anchoring that case study in the broader reality of which it is a part.



# Pointed Personal Perspectives

GERALD

CAVANAUGH

Division of Special Programs  
University of California,  
Berkeley

... what about structure, control and concentration in the beef industry? Apparently, the industry is becoming more and more concentrated. Fewer and fewer corporations are controlling more and more of it. Its structure is becoming an oligarchy and the primary producers, or the people raising the cattle, are subject to exploitation by way of administered, non-competitive prices for their cattle. Consumers, on the other hand, find that increased supplies do not bring significantly reduced prices.

From a humanist perspective, what does this mean? Historically, it means that the process of industrial concentration that has marked manufacturing and banking, for example, over the past 100 years, has marked agriculture as well. If steel companies have vertical organization, why should meat packers not have it?

The question of why there is this tendency toward concentration is, from a humanist point of view, not entirely economic. Political power, social prestige, the challenge of being bigger, of a company or firm becoming number one — these factors can overcome purely economic considerations. It is not always true that the bigger you are, the more efficient you are. It usually is true that the bigger you are, the more prestigious, the more politically powerful you are.

Great economic concentrations have destabilizing effects in democratic societies. This is not because the people in charge of the large, concentrated industries are wicked, but because inevitably they see problems almost entirely from their own organization's point of view (what's good for General Motors is good for the United States). They have the means to persuade vast numbers of people that their point of view is correct.

The aspect of the beef situation that strikes this humanist is how a commodity can become a fetish — that is, the commodity is seen as having mystical powers that transcend its intrinsic worth. There is really nothing about beef in and of itself that should cause us to be so concerned about it. We have made a fetish of beef in our society, and having been indoctrinated

into the faith, we are anxious about the price and supply of our magical food. We should consider the psychological aspects of beef — why it touches a warm urge, why it brings about responses, why nobody really gets concerned about concentration in the soybean industry, although I am sure it's there too. Soybeans do not have that magical quality...

As a humanist, I want to point out one other matter. We are living in an age in which traditional religious and communal guidance values are almost completely eroded away. By traditional values, I mean concepts such as justice, equity, charity, compassion, self-sacrifice and a sense of communal concern, cooperation, and responsibility. We ought to recognize that under capitalism none of that has any necessary role to play. If we want to see these values operating in our institutions and social relations, we will have to let go of the notion of private enterprise and the pursuit of individual self-improvement as the only possible generator of social and public good...

matter what your viewpoint, you have to be concerned with the land being paved over. The quality of the earth in the San Francisco Peninsula is some of the finest in the world...

In defense of government, I would like to respond to those who are critical of the "excesses" of regulation....The vast majority of government regulation emanates not from consumers, nor willful bureaucrats, nor publicity-seeking legislators, but from the desire of the people, themselves, to be regulated. When the President tried to deregulate the airlines, the most vociferous opponents were the airlines! The people who are most insistent that we audit every collection agency every six months are not the consumers or even the creditors. It is the other collection agencies because they don't trust each other and they want the government to keep their competitors honest! That's what a lot of so-called government regulation is about.

—Richard Spohn, Director  
Department of Consumer Affairs



BERKELEY  
DREISEL

Municipal Councilman,  
East Palo Alto

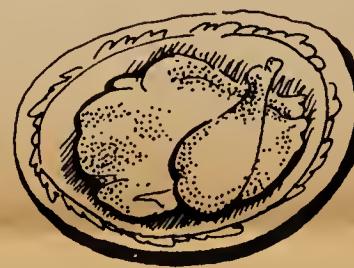
...In East Palo Alto we have a number of corner grocery stores where prices are extremely high. It's a community where there isn't good public transit. We have to go over the Bayshore Freeway which divides the community, and therefore it's extremely difficult for people who don't have transportation in automobiles to get around and shop. One of the desperate needs in that community is to have a good shopping center with a good source of nutritious, competitively priced foods.

There are a lot of young people in East Palo Alto and food habits of the young are generally lousy, too many carbohydrates, too much sugar, not enough protein. That is the case everywhere, and also in East Palo Alto.

The small stores are limited in the products there, and that limits your choices. Those choices go toward high turnover, high profit items, a lot of them convenience foods, a lot of them junk food for which people pay a premium. The sheer existence of a good supermarket in that community would make a difference even in the kind of food available in the convenience stores...

...If our shopping center would work the way I want it to, it would sell shares to the community and that would have a two-fold effect: it would in effect be a cooperative because, given part ownership in the center, it would be an incentive for people in the community to shop there. Secondly, it would deter the concentration of a lot of wealth that we expect that shopping center to generate. It would deter that profit going to a non-resident landlord owner....Reasonable profit is fine, but if you want to sell enough groceries to make a profit, you need people shopping in there. And owning a part of the shopping center is an inducement to have people come in and shop, and every one of those centers that has tried it has increased gross sales, so the businesses that are tenants there are making money and they are happy.

Community ownership is an important motivation in taking pride in the shopping center. We want a first-class shopping center. We can do it by selling shares to the community...



ELIZABETH  
WOOD

Nutritionist, Berkeley  
Co-op Extension

In all the talk about policy I hope we don't forget that we are still mostly in charge of our lives. How I live my life and what I eat and how healthy I am is 90% (or whatever) my own doing. The women I talked to yesterday in West Oakland have a smaller range of choice, but still lots of choice. I'm not just talking about consumer choices. What could be more "humanist" than making the possibilities for self determination as great as we can for everyone? To act as if everything is "done to" people is to deny their humanity.

I hope we remember both sides — to have the world out there as fair and democratic as we can make it, and to tend to our insides. The fact that Americans consume too much fat, sugar, meat, salt, coffee, alcohol, cigarettes, is partly the fault of policy and business practice and a lot our own individual doing. An ulcer is partly our insides internalizing the horrors on our outsides...

The food policy issues I think of especially are hunger, safety and nutrition, bigness, decency. Of course, we all want good food that's abundant, safe, reasonably priced. It's a disgrace to have hunger or malnutrition in this country, for whatever reason. This deserves our first attention. We need to look at many things: access to food, inflation, income, education.

Safety and health are also of prime importance. I worry about a really big disaster, something like PCB's contaminating our food or water. We don't have ways of anticipating the biggest problems.



Cartoons by Debbi Pughe

## Operational Grants

### INTERTRIBAL FRIENDSHIP HOUSE COMMUNITY HISTORY AND ISSUES PROJECT

Sponsor: Intertribal Friendship House, Oakland

A large-scale reservation-to-urban relocation for Native Americans in Oakland and the Bay Area was initiated by the Bureau of Indian Affairs in the mid-1950's. Little has been done to document the many changes: in government policy regarding Native Americans, the effects of migrational movement on individual, family, and tribal orientations, the substantially increased population of Native Americans in the Bay Area and other urban areas in California and other states. Members of the Community History and Issues Project will collect information on this period in history through interviews and review of documents. They will prepare written and audio-visual materials to help both Indians and non-Indians become sensitized to the urban Indian community and work to develop appropriate social policy responses to the new and changing needs of this community.

### JAPANESE HISTORY PROJECT - SAN MATEO COUNTY

Sponsor: Japanese American Citizens League, San Mateo Chapter

Sponsors have prepared a written history, exhibits and slide presentations on the story of the Japanese in San Mateo County, containing many interviews and more than 600 photographs. On the basis of this work they plan a junior high school curriculum on "The Community" using the Japanese as one of the ethnic groups. They will explore what an American is and what a community is, looking at citizenship, cultural pluralism, the process of immigration that brings new arrivals to this country, nationality clusters and the reasons for them, and the incorporation into American life of the cultures and contributions of various new groups. They hope to extend their presentations eventually to high school and college groups and the general public, incorporating a book, slides, tapes, filmstrips, and the school curriculum.

### NATIVES AND SETTLERS: INDIANS AND YANKEE CULTURE IN EARLY CALIFORNIA

Sponsor: Oakland Museum Association

A three-year study of historical artifacts collected prior to 1915 by pioneering museum developer, Charles P. Wilcomb, will culminate in a major exhibit of the Wilcomb Collections and a two-day symposium at the Oakland Museum. More than 10,000 artifacts represent two aspects of early California experience - that of the Native California Indians and that of the rural pre-industrial settlers from New England. Museum curators and scholars from the humanities will gather to discuss issues raised by the Wilcomb Collections. Among these are the transference of cultural influences from East to West (and back again) as reflected by the material evidence of the Wilcomb Collections, and the on-going importance of material culture evidence, especially the Wilcomb Collections, to current scholarship in history, anthropology, American studies and interdisciplinary investigation. An illustrated publication to accompany and interpret the exhibition will be available as a study guide to registrants who may apply for college credit.

### COMMUNITY ACTIVITIES AND CITY GUIDES: SAN FRANCISCO HISTORY ROOM

Sponsor: Friends of the San Francisco Public Library

The project will combine the resources of the San Francisco Archives with the research skills and knowledge of a Committee of Scholars and Resource Persons recruited to provide intensive training in San Francisco history, government, art and architecture to City Guide volunteers, to special groups such as school classes and senior citizens, and to the general public. The humanities scholars will also advise the Project Director in research activities, in preparing radio and newspaper columns and a series of publications designed to explore and celebrate the history of San Francisco as embodied in its architecture, its public buildings and its neighborhoods.



From the  
California Food  
Policy Project

## Local and Cultural History

### A SUNDAY AFTERNOON OF SOUTHERN CALIFORNIA HISTORY AND SIX SATURDAY MORNING SEMINARS

Historical presentations, discussion sessions, field trips

Sponsor: Chatsworth Historical Society, San Fernando Valley

Four lectures on Sunday afternoons will recount the archaeology and history of the West San Fernando Valley, reveal early visitors' comments about the area, tell the story of Owens Valley water, and look at California and the San Fernando Valley in retrospect. The lectures will take place in the museum building at the Minnie Hill Palmer Homestead Acre, Los Angeles Historical Monument No. 133, located in Chatsworth Park South. This location at the old Stage Coach Trail still projects a feeling of the "Old West." The six Saturday morning seminars will include film shorts, slides and photographs of the early days, and will cover the following topics: "Setting the Stage," "The Indians," "The Spanish Influence," "The Mexican Way," "The Pioneers," and "This Modern World." Field trips are planned in the middle and at the end of the series.

## Planning Grants

### LIVING HISTORY PROJECT

Radio programs; speakers' bureau

Sponsor: Radical Elders Oral History Project, Berkeley

The sponsoring organization has gathered oral history accounts from elder citizens who took part in events that affected the perspective of their times - the drive for unionization of California's fields, docks, and factories; the movements to bring economic and social justice to ethnic and racial minorities in the state; movements to end war and militarism. This planning project proposes to organize this material for presentation to the public in two ways: (1) to produce one or more radio programs centering on events in California history, using actual participants in the event as the principal substance of the program; and (2) to plan a comprehensive speakers' bureau of elders to speak in history courses in junior high school, high school, college, and labor studies programs throughout the Bay Area.

### PASSING FARMS: ENDURING VALUES

Film; Photo-exhibit; College class

Sponsor: Santa Clara County Historical Heritage Commission

The Santa Clara Valley, between 1860 and the present, changed from an area foremost in agriculture, particularly fruit tree farming, to the foremost electronic production center (Silicon Valley) in the United States. The project will record the two ways of life and assess the values inherent in each. It will begin with the Ohlone Indians and the Spanish settlers and focus on the era of the family farm, 1860-1960. Three formats are planned: (1) an hour-long film which will capture the essence of the family farm and the essence of the technological life-style; (2) a photo-exhibit documenting and interpreting the values of the Valley farm life that remains; (3) a class at the junior college level where students will become familiar with the history of the Valley and will research the background for the project.

### OUR MULTICULTURAL HISTORICAL HERITAGE

Film

Sponsor: San Bernardino County Museum Association

The sponsor plans to develop a film illustrating the impact of the environment and of new cultures upon existing indigenous cultures in the geographical area of San Bernardino County, Riverside County, and the adjacent areas which make up the Inland Empire. Indian, Spanish, Mexican, Mormon, Anglo, Black, and Asian cultures up to approximately 1900, will be portrayed. The film will trace these cultures from aboriginal times through the pioneer eras to reveal their cumulative contributions to present society. Museum exhibits, photographs and artifacts; actors, artistic drawings, montages; on-site Indian petroglyphs and pictographs and some authentic music, will all help to represent the various cultures. The film's purpose is not to cause guilt in today's people for events in the past, but to build bridges of understanding so that all may work together toward a future community.



## Grants Awarded

### HISTORY OF THE IRISH IN THE SAN FRANCISCO BAY AREA

Half-hour radio shows

Sponsor: Pacifica Foundation DBA KPFA Radio, Berkeley

Programs will highlight the history of the Irish in the San Francisco Bay Area, from their arrival in the 1850's to the present day. Project staff will work closely with scholars in the humanities to assemble primary and secondary resource materials and produce taped oral histories of a 20-40 person sample selected for variety in socio-economic, sexual and generational membership. A series of 24 half-hour radio shows will combine oral histories, historical commentary, music and dramatizations. Photographs taken to accompany the tapes will be used in multi-media presentations for community groups, libraries, museums, etc. The photographs and the transcribed tapes and radio programs will eventually be combined in a book.

## Innovative Projects in the Humanities

### SCHOLAR IN MEDICAL RESIDENCY

Sponsor: Center for Neurologic Study, La Jolla

A professionally and personally qualified scholar in the humanities will participate in a six-month residency in the Center for Neurologic Study, in connection with an experimental program of regular patient meetings involving from 35 to 70 neurologically afflicted patients and their families. The aim is to organize adult education in the humanities for the participants. The humanist will use traditional humanities texts as well as audio-visual aids in group discussion and home study. Medical and counseling personnel from the center will provide a supportive environment, helping the humanist to learn from the medical world and also communicate to it the value of the humanities in a medical setting. Results will be published in medical and humanities scholarly journals.

### SIXTH ANNUAL SOUTHWEST LABOR STUDIES CONFERENCE

Sponsors: Southwest Labor Studies Association; Labor Studies Program, San Francisco State University

The Labor Studies Conference will involve academics specializing in the study of labor and in the humanities; union members and officers; and representatives of governmental agencies dealing with labor. Three major types of exchange (roundtable discussions or debates, workshops, and presentation of research papers) will address four major areas: (1) Contemporary policy issues of importance to labor; (2) Local labor history; (3) The place of labor studies in the educational curriculum; (4) The nature of work, the work place, and the work force. The luncheon speaker each day will be a person of national prominence in the field of labor policy, and the panel responding to each speech will contain high-level policy-makers from unions and government and professors of labor studies. Workshops will involve all participants at the conference in the discussion. Topics for sessions based on research papers and commentary will include labor history, professionals as employees, the history of teacher unions, among others.

### DIRECTIONS FOR THE AGED: RESPONSIBILITIES OF THE FAMILY, HEALTH CARE PROFESSIONALS, AND OLDER ADULTS THEMSELVES

Sponsors: Gray Panthers; Center for Humanities, University of Southern California

By considering present day patterns in the light of the past and future, particularly in the perspective of history, other cultures, literature, philosophy, religion and ethics, the project will develop a broad humanistic view of old age and of the relationship among older adults, their children, and members of the helping professions. It will seek proposals for changes to mitigate mutual misunderstandings and counter-productive practices now causing bewilderment, frustration, resentment and an actual decline in well-being. Three groups of 25-30 persons (older adults, their middle-aged children, health care professionals and scholars in the humanities) will each meet three times to examine "The Past," "The Present," and "The Future" of attitudes toward older people, ending with a "utopian scenario" for old age. A final weekend conference will bring all participants together to consider desirable attitudinal and policy changes that will improve the position of older adults and the relationships between them and both health care professionals and their families.

### MORALITY AS A PROBLEM OF THE SOCIAL SCIENCES

Sponsor: Institute of Human Development, University of California, Berkeley

The central problems to be addressed by this conference are the effects on theory and public life of academics' disengagement from practical life in the case of philosophers, and naïveté about the moral issues that permeate their work and recommendations for practical application in the case of social scientists. Six moral philosophers and 12 social scientists from the disciplines of anthropology, economics, jurisprudence, political science, psychology and sociology, will participate in a three-day meeting primarily devoted to discussion. Papers detailing their concerns will be circulated and read in advance. The social scientists will have the opportunity to confront their value bases directly and to consider, with the help of the philosophers, how their theories and findings are shaped by their values and how their activities affect the welfare and the future of the public. Proceedings will be taped and a publication will result.

## Programs for Occupations

### HUMANISTIC DELIVERY OF SERVICES TO FAMILIES IN A TECHNOLOGICAL AND RAPIDLY CHANGING SOCIETY

Six workshop sessions

Sponsors: Consortium of Professions Serving Families, Kern County

Workshops for family service professionals will address the value issues that affect the delivery of services to families and the acceptance and utilization of these services, as influenced by: (1) Cultural value systems and practices; (2) Religious, cult and sect beliefs; (3) Technological changes; (4) Changing sex roles; (5) Changes in the law and (6) Economic changes. Professional groups to be involved are nurses, physicians, clinical psychologists, psychiatrists, social workers, day care workers, mental health workers, child protective service workers, and law enforcement officers. Each session will have 100 participants chosen by the main community organizations in the field, in addition to scholars from the fields of philosophy, religious studies, foreign languages, history, English, psychology, sociology and economics. It is hoped that cooperation and shared information among the humanists, social scientists, and family service professionals will lead to better understanding and more effective services.

### ISSUES IN PUBLIC SERVICE AND EMPLOYMENT

Conference series

Sponsor: Public Employee Project Organizing Committee, San Francisco

Workers in the public sector will exchange ideas with the broader public and scholars from the humanities on (1) work and work satisfaction, (2) problems in work performance, (3) democratic theory and practice as applied to public employment, (4) community perception of public services and employment. Conferences will take place in three stages: first, within each of the participating unions; second, a joint conference of workers from all unions; third, a dialogue between public sector workers and representatives of community groups. Scholars in history, political philosophy, literature, ethnic studies, and pertinent social sciences will serve as presenters and commentators at all meetings. A set of "working papers" will be developed for distribution among members of public employee groups to help them relate their own work experiences to the conference topics and help to plan creative programs for the benefit of public and workers alike.

### ETHICS, LITERATURE, AND MEDICINE

Four two-day seminars

Sponsor: Committee of Six (physicians and humanists associated with the University of Southern California)

Physicians and humanists will explore together literary expressions and the ethical dimensions of four topics: (1) Death, What Is It? (2) Experimenting with Human Subjects; (3) Creating New Children; and (4) Controlling Human Behavior." The purpose of the series is to discover in the study of works of the imagination, values that articulate the ethical issues involved in each topic in order to facilitate informed decision-making by medical practitioners. Each question will occupy a two-day session, with assigned readings distributed beforehand, a major presentation by a scholar, and several discussion periods with small groups, ending with a summary and evaluation by all participants.

### HUMANISTS IN THE SCHOOLS

Sponsor: Glendale Unified School District

The sponsors will initiate a two-year model program of "Humanists in the Schools" whereby a multidisciplinary team of 12 teachers from three senior high schools will collaborate with a three-person team of humanists/scholars from core humanities disciplines to work in classrooms and community to raise the awareness of faculty, students and parents to the potential for achieving a greater sense of community through increasing understanding of Glendale/Los Angeles area contemporary cultural history and resources. The second year's program will add a team for a junior high or elementary school for 1980-81.

## Grants (continued)

### Multidisciplinary Seminar

#### NORTHERN CALIFORNIA AS A BIO-CULTURAL REGION: TOWARD A DEFINITION Series of Seminars

**Sponsor:** Regents of the University of California; UC Davis  
The goal of this project is to learn as much as possible about theories of region, to use this understanding to come to a written definition of region and micro-region in northern California, and to begin discussing the public policy implications of these definitions. The seminar series will begin by looking at theories of American regionalism and will include guest resource persons chosen for their experience in translating a theory of a region into a concrete institution or program such as a regional studies curriculum, a research institute, an artistic program, etc. Each such resource person will lead a seminar, make a public presentation, and accompany the seminar on a field trip to a sample northern California "site." While the moment-to-moment, year-to-year experience of a Humboldt logger, a Klamath fisherman, an engineer in Redwood City, a seasonal farmworker, an Oakland factory worker, are very different, it is believed that all share a common legacy as northern Californians. This series hopes to discover both the particular and the universal in that legacy.

### Humanities Project in Public Television

#### THE PROBABLE PASSING OF ELK CREEK

One-hour TV film

**Sponsor:** KMTF Television, Fresno

A 90,000-acre reservoir, part of the State Water Plan, will, if built, destroy the community of Elk Creek which contains about 400 white people, mostly fifth- and sixth-generation residents. It will also take the Grandstone Indian Rancheria where the 100 or so members of the Nomlaki Tribe have lived for the past 90 years. Unlike the Elk Creek inhabitants, the Nomlaki would have to be relocated, and they hope for rich Central Valley farmland in exchange; therefore they support the reservoir project while the whites oppose it. The heartache and anger of the Elk Creek people at the prospect of having their homeland torn away are ancient history to the Nomlaki who now hope for the redress of old wrongs. Project sponsors plan a film for public television to document the confluence of several forces — historical, cultural, political — in recording this instance of change in California. An "Elk Creek Group" of scholars at California State College, Stanislaus, with expertise in history, philosophy, literature, anthropology, geography, and political science, will contribute professional insights to the film's perspective.

## Openings on Council Staff

The California Council for the Humanities, is seeking applicants for two positions:

**Assistant Director for Administration (San Francisco).** Responsibilities include oversight of CCH administrative matters; assistance to project applicants; oversight of the Council's Local and Cultural History and Internship programs; program development and evaluation. Salary: \$18,000 - \$20,000, depending on experience.

**Program Officer (Los Angeles).** A one-half time position with responsibilities for program development, assistance to applicants, and project evaluation in the Los Angeles area. Salary: (half time): \$8,000 - \$9,000.

**Qualifications for both positions:** Graduate training in the humanities (PhD preferred); administrative ability, writing skills, ability to relate to diverse groups. Experience in community work, public affairs in California, and public programs in the humanities desirable.

**To apply:** Send Vita, a letter describing your interest in the position, and three letters of reference assessing both academic and non-academic abilities to Dr. Bruce Sievers, Executive Director, California Council for the Humanities, 312 Sutter, Suite 601, San Francisco, CA 94108.

Closing date for applications is March 28, 1980.

## New Council Member

James R. Herman, President of the International Longshoremen's and Warehousemen's Union, has joined the California Humanities Council. Elected to his present position in 1977, he has served continuously as a union officer at the local or higher level since 1960.

Herman has been a member of the ILWU International Executive Board since 1969 and a member of the Longshore Industry Negotiating Committee since 1962. In 1973, along with two other Bay Area labor leaders, he was honored as "Labor Man of the Year" by the Alameda County Central Labor Council.

Herman is a director of San Francisco's Delancey Street drug rehabilitation program. He also served on the Riles Commission, headed by the State Superintendent of Public Instruction, which recommended sweeping changes in the San Francisco public school system.

## Energy Projects

"Energy and the Way We Live" is a nationwide program of public meetings and discussions sponsored by the American Issues Forum, the American Association of Community and Junior Colleges, and Courses by Newspaper, and coordinated in California by Indian Valley Colleges in Novato. Supported by funding from the Humanities Council and the National Endowment for the Humanities, more than a dozen community colleges have planned local events such as town meetings, debates, Energy Fairs and displays, seminars and discussion programs.

Some of the events scheduled by these colleges appear in the Calendar on Page 9. All meetings are open to the public without charge.

### Correction

## Einstein Program

The project "Einstein's Century," taking place March 14 and 15 at San Francisco State University, was attributed in the previous Network to the wrong sponsor. It is a project of NEXA, the Science/Humanities Convergence Program at SFSU. Centering around a symposium focusing on the broader cultural impact of the life and work of Albert Einstein, the program offers in addition a mini-course in Einstein's Science, a planetarium show entitled "Einstein's Universe," a library exhibit of photographs, documents, letters, artifacts, posters, programs and journals, a dramatic presentation of "Einstein: the Man Behind the Genius," a wine-tasting reception and a Bookstore display of works by or about Einstein and his work. Thirteen distinguished speakers will participate in the symposium and attend the reception. All events are free and open to the public.



## Council Announces Internship Program

The California Council for the Humanities announces the availability of internships for upper-division and graduate students in the humanities, with priority given to students in history, philosophy, literature, languages and interdisciplinary humanities programs. These internships offer off-campus work opportunities for qualified students to apply backgrounds in the humanities to work assignments in non-academic settings in their local areas. Projects to which students are assigned include the areas of public policy, local and cultural history, occupational issues, media, and other public activities related to the humanities. Qualified students will be selected in a competitive application process throughout the CSUC system. Those chosen will be placed in a pool of students from which project sponsors may choose.

### HOW THE PROGRAM WORKS

As internships become available in each geographical area, students are assigned to work on a half-time basis (20 hours/week) for a period of 10 to 12 weeks as research assistants to projects funded by the Council.

Examples of work assignments during the internship include conducting basic research and writing papers, interviewing key resource persons, coordinating the activities of humanities scholars, evaluating project activities, and exploring other ways of relating a discipline of the humanities to matters of general public concern to California citizens.

### ACADEMIC CREDIT

The Council neither requires nor proscribes that the student receive academic credit for work done during the internship. However, if the student wishes to receive credit, he/she may consult with his/her academic advisor and campus administrators.

### STIPEND

Stipends of up to \$880 for the internship period are also available to each student intern.

### QUALIFICATIONS

To be eligible for the internship program, a student must 1) be of upper-division or graduate status in a discipline of the humanities enrolled in a campus of the California State University and Colleges System, 2) have a G.P.A. of at least 2.0 and, 3) be able to demonstrate broad based study in the humanities. Although not required, preference is given to students who also have had experience in community/civic work.

### APPLICATION PROCEDURES

Students interested in applying for an internship through the Council should provide the following:

1. A personal statement of interest. This should describe academic background, interests, and other personal experiences that may have a bearing on a humanities internship; why you are interested in working as a humanities student intern.

2. Resume. This should include personal data, academic information, a history of your work experience (paid and unpaid), and skills.

3. Letters of recommendation from three professors or instructors. These materials should be sent to the Council's main office at 312 Sutter St., Suite 601; San Francisco, 94108.

# Cultural Diversity—Obstacle or Goal?

By Richard Fenske, Research Fellow, Center for Ethics and Social Policy

Food production in California has attracted the eye of agriculturalists throughout the world. Since the later nineteenth century when vast fields of wheat dominated the landscape, up to the present day expansion of large agribusiness concerns, the scale of production has always impressed the observer. Equally striking is the diversity of the geographic provinces — soils, climatic conditions — and the great number of specialty crops which this variation allows.

Less appreciated, however, is the diversity of cultures which marks California uniquely, posing both problems and opportunities in the development of state policy. California has been historically, and remains a setting for, the confluence of an extraordinary number of ethnic and racial groups; how a California food policy perceives and reacts to this diversity may prove to be useful in defining both the goals and methods to be pursued.

The many natural advantages which California offers have attracted settlers from distant homelands for more than a century. European immigrants often found regions similar to their own countries, and took up the trades well-known

from their pasts. Thus, Armenians arrived in the Central Valley to practice raisin growing; Portuguese migrated from the Azores to establish the major dairy industry in the San Joaquin Valley; Italians, together with French and Hungarians, imported the art of viticulture to transform California into a major wine and grape producer.

Similarly, the promise of a better life was carried to the East, resulting in a continuous wave of Asian immigrants. In particular the Japanese soon took an increasingly important place in California food production, initiating the commercial production of rice, and quickly adapting intensive, small-farm techniques from their past to a new land and way of life.

Agriculture in California has always been dependent on a large labor force, and this aspect of food production is also deeply marked by the variety of cultures it has included. In rapid succession have the Chinese, Japanese, Hindustanis, Filipinos, Mexicans, the "Okies" of the dust bowl era, and Mexicans once again arrived to provide the hands and backs necessary for the continued growth and success of production. All have remained

to help shape the character of the State, contributing to a diversity of cultural heritages rarely matched in the world.

While "bigness" dominates the food production of California, the imprint of diversity persists. Dwarfed by their corporate or estate-like competitors and neighbors, small farms continue to operate: nearly 60,000 farms under 500 acres were tallied by the 1974 census of agriculture, and in the great majority of cases the owner was also resident on the farm. These small-scale farms accounted for one-eighth of the farm acreage in the State, with various racial and ethnic groups playing an important part in their maintenance. Over 5000 farms are owned and operated by such groups as Native Americans, Blacks, and people of Spanish and Asian origin. The continuing persistence of European immigrant groups is evident in Turlock, for example, where Swedes still publish their own newspaper, or in the transhumance of Basque shepherds in the Sierra Nevada.

Cultural diversity is a fact, not only of production, but also of food consumption. Over one million people of Spanish origin live in the Los Angeles basin; East Los Angeles is estimated to have a greater

population than Guadalajara. The San Francisco Mission District is dominated by immigrants from Central and South America rather than from Mexico, adding a further dimension to the diversity. The Asian community continues to grow from many national sources, each bearing cultural differences and special needs. And the Black community, with its own unique lifestyle, plays a significant role in several of California's largest cities.

Together with language, food and diet form the identity of nearly all of these cultures. Distinctiveness is preserved and renewed by the continuation of traditional ways, injecting a vital heterogeneity into California life not found elsewhere in their country.

How does California deal with this multicultural, racial and ethnic heritage? Can a State food policy deal with the complexity implied in this mix of traditions, practices, and needs? Is preservation of cultural diversity desirable and can its nurture be a goal of policy for all Californians? It may be that the seeds of a more human-scale way of life exist already, if not as a cure then at least as a mild antidote to the "bigness" and homogenization of California food production and consumption. ☺

## Calendar of Events

### WEDNESDAY, MARCH 12

San Francisco: 8:30 a.m.-5 p.m. Conference, "Japanese Investment in California: Cultural and Economic Issues and Impacts," Mark Hopkins Hotel. Sponsored by the Japan Society of San Francisco.

### THURSDAY, MARCH 13

Santa Ana: 7-10 p.m. Forum, "Energy Decisions and Trade-offs," Phillips Hall, Santa Ana College. Sponsored by the College.

### FRIDAY, MARCH 14

San Francisco 9 a.m.-10 p.m. Symposium and exhibits, "Einstein's Century," San Francisco State University. Sponsored by NEXA, the Science-Humanities Convergence Program.

### SATURDAY, MARCH 15

San Francisco: 9 a.m.-6:30 p.m. "Einstein's Century." See above.

Chatsworth: 10 a.m. Seminar, "The Spanish Influence," Homestead Acre Museum, Chatsworth Park South. Sponsored by the Chatsworth Historical Society. Fourth of a series of seven.

### TUESDAY, MARCH 18

Berkeley: 2-4 p.m. Invitational Seminar, "Images of California Culture, sponsored by the Institute of Government Studies, UC Berkeley

### THURSDAY, MARCH 20

Burlingame: 7:30-9:30 p.m. Energy Forum, "Is There a Crisis?" Burlingame City Hall. Sponsored by the College of San Mateo.

Costa Mesa: 7-9 p.m. "Gas Crunch: Are You Driving your Last Mile?" Mesa Verde Learning Center, 2990 Mesa Verde Drive East. Sponsored by Coastline Community College.

### SATURDAY, MARCH 22

Chatsworth: 10 a.m. Seminar, "The Mexican Way," Homestead Acre Museum, Chatsworth Park South. Sponsored by the Chatsworth Historical Society. Fifth of a series of seven.

### WEDNESDAY, MARCH 26

Whittier: 7:30 p.m. Discussion Program, "The World Energy Crunch: America's Choices—At Home and Abroad," First Friends Church of Whittier. Sponsored by Rio Hondo College

### THURSDAY, MARCH 27

Whittier: 9:30 a.m. and 7:30 p.m. Same Program as March 26, United First Methodist Church.

San Francisco: 9 a.m.-noon; 12:15-2:30 p.m.; 6-9 p.m. Conference, "A New Challenge to the Educational Dream—The Handicapped," Golden Gateway Holiday Inn. Sponsored by the Society for the Advancement of American Philosophy, Pacific Division.

### FRIDAY, MARCH 28

Gilroy: 10 a.m.-3 p.m. Forum, "Energy and Business in the South Valley," Social Science LECTURE Auditorium, Gavilan College. Sponsored by the College.

### SATURDAY, MARCH 29

San Rafael: 9 a.m.-5 p.m. Forum, "The Energy Crunch: Where are We and How Did We Get Here?" Showcase Theatre, Civic Center. Sponsored by Indian Valley Colleges.

Chatsworth: 10 a.m. Seminar, "The Pioneers," Homestead Acre Museum, Chatsworth Park South. Sponsored by the Chatsworth Historical Society. Sixth of a series of seven.

### MONDAY, MARCH 31

Torrance: 7-9 p.m. Town Meeting, "Individual Rights in the Energy Crisis," Council Chambers, 3031 Torrance Blvd., Torrance. Sponsored by El Camino College and the City of Torrance.

### TUESDAY, APRIL 8

Santa Ana: 7-10 p.m. Forum, "Energy Self Sufficiency and Global Interdependence," Phillips Hall, Santa Ana College. Sponsored by the College.

### WEDNESDAY, APRIL 9

Whittier: 7:30 p.m. Discussion Program, "Energy Self Sufficiency and Global Independence," First Friends Church of Whittier. Sponsored by Rio Hondo College.

### THURSDAY, APRIL 10

Whittier: 9:30 a.m. and 7:30 p.m. Same Program as April 9, United First Methodist Church.

Fountain Valley: 7-9 p.m. "Alternative Energy Sources: Home Energy Management," Fountain Valley Recreational and Cultural Center, 16400 Brookhurst St. Sponsored by Coastline Community College.

San Luis Obispo: 11 a.m.; 7:30 p.m. Two-session lecture, "Old Time Religion in a Brave New World," morning session at University Union 220; evening session at Discovery Motor Inn. Sponsored by the School of Communicative Arts and Humanities, California Polytechnic State University.

### SATURDAY, APRIL 12

Taft: Forum, "Effect of the Petroleum Industry on the Community of Taft," sponsored by Taft College.

Chatsworth: 10 a.m., Seminar, "This Modern World," Homestead Acre Museum, Chatsworth Park South. Sponsored by the Chatsworth Historical Society. Last in a series of seven.

### MONDAY, APRIL 14

Torrance: 7-9 p.m. Town Meeting, "Energy Conservation: Patterns of Living and Working," Council Chambers, 3031 Torrance Blvd. Sponsored by El Camino College and the City of Torrance.

### THURSDAY, APRIL 17

Burlingame: 7:30-9:30 p.m. Energy Forum, "Trade-Offs and Hard Choices," Burlingame City Hall. Sponsored by the College of San Mateo.

Oakland: 7:30 p.m. Forum, "Coal or Clean Air... A Collision Course for California," Oakland Museum. Sponsored by Merritt College.

Santa Ana: 7-10 p.m. Forum, "Future Options and Hard Choices," Phillips Hall, Santa Ana College. Sponsored by the College.

San Luis Obispo: 11 a.m. Lecture, "The City in the Image of Man: A Physical Solution to a Spiritual Problem," University Union 220. Sponsored by the School of Communicative Arts and Humanities, California Polytechnic State University.



# HUMANITIES NETWORK

Newsletter of the California Council for the Humanities

Winter, 1980 Volume 4, No. 4



Photo by Marv Rogers, Modoc County Record, Alturas, California

From a film project on Cattle Ranching in Modoc County

## California Council for the Humanities

312 Sutter Street, Suite 601, San Francisco, CA 94108 415/391-1474  
Oviatt Building, Suite 712; 617 S. Olive St., Los Angeles 90014 213/629-3796  
1333 Seventh Ave., Suite 100, San Diego, CA 92101 714/233-4144



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*Urban Consultant, San Francisco*

**CHARLES L. BALDWIN**  
*Gubernatorial Appointee*  
*Sacramento*

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Seeking to expand and improve its service in Southern California, the Council is opening a new office in Los Angeles and moving its office in San Diego. These transitions are expected to take place about April 1.

The address in Los Angeles is temporary: Oviatt Building, Suite 712; 617 S. Olive St., Los Angeles 90014; telephone 213/629-3796

Michael Lewis, the Council's Assistant Director, will be located at 1333 Seventh Ave., Suite 100, San Diego 92101; telephone 714/233-4144.

The staff apologizes for any inconvenience or confusion that may occur, and asks that in case of difficulties, questions be referred to the San Francisco office at 415/391-1474.

The Council meets next on March 20. Proposal evaluation takes place in executive session. Anyone interested in addressing the Council on policy issues should phone the San Francisco office to be scheduled on the agenda.

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